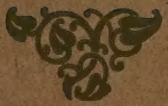
Conversion, Catholicism, and the English Church

By ***Walter Carey***, *D.D.*,
Bishop of Bloemfontein



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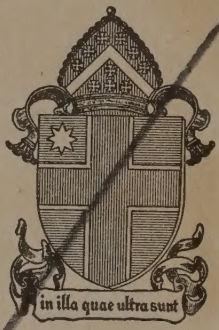

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BY

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"Sacrifice and Some of its Difficulties," etc.

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PREFACE

WE all know that at the Anglo-Catholic Priests' Convention at Oxford in 1921 it was resolved to initiate a campaign for the conversion of England. It was a bold resolve, and inasmuch as mountains can be removed by faith, hope, and love, it will doubtless succeed in proportion as these virtues are thrown into the scale. May God bless the effort, for indeed both England and the world need Christianity. Sometimes one is sickened, sometimes disheartened, at the levity and apathy with which the world regards spiritual things. One would have thought that, quite apart from Christianity or any specific religion, human beings with minds would have regarded with awe and reverence the obvious and terrific questions of time and eternity: of man's death and destiny: of the possibility of a future life and judgement. Thinking men of all ages have pondered with acute seriousness over the tragedies, the ironies, and the mysteriousness of life; they have left the world to meditate in solitary caves, or retired to howling deserts to be alone to think and pray. And they returned

to the world with passionate convictions for which they were willing to give their fortunes and their lives.

That was in old days, but even fifty years ago when Catholic and Protestant fought in England, at least both sides were in earnest. They fought, they hated, yet at least we respect them because they were in earnest. But to-day we have come to a backwash—one hopes only temporary—in which vulgarity and want of principle and distinction set the tone and are dominant.

I pray God that democracy may yet be a success, but I agree with many of my friends in labour circles, that without religion, without Christ and His principles, the whole democratic movement will be a farce and a failure. In fact I see no hope for the world unless democracy is Christianized. No other movement has the least chance of permanent survival; England will fall or stand by its failure or success to Christianize and spiritualize democracy. At present the real failure of democracy is cowardice. There are some noble men who have principles, but the rank and file are afraid to think, or to follow and support constructive leaders.

And in religion: although God has His saints

everywhere still, yet one wonders how many people really care for God and Christ, and salvation and heaven. In a diocese like mine where there are no endowments, and religious ministrations are kept going by yearly offerings and assessments, I wonder sometimes, when I see the failure to pay the relatively small sums required, whether there are a dozen people in ten thousand who love our Lord enough to die for Him or value His ministrations enough to pay as much for them as for golf or drinks or tobacco.

I sometimes wish that we clergy were paid nothing: that we had been trained to be cobblers or booksellers, and spent our Saturday evenings in hearing the confessions of those who really hated sin, and our Sundays in teaching, and in giving Communion to those who truly loved our Lord. But here we are: we can't change our system in a day or year. Maybe we are meant to taste the bitterness of finding tares where we looked for wheat. But at least let us be sure of what we are trying to teach, what characters we aim at producing.

For I am sometimes afraid. We are to convert England (and Africa) to "Catholicity." Catholic Christianity, I suppose. But that is a big, deep, composite thing. It doesn't merely

mean the extras which have emerged since the New Testament, it has got to include all the New Testament in the foundations. It certainly includes conversion to Christ, and if it ceases to be Christlike at any point, and is not —in intention—as wide and deep as Christ, it is simply another fraud foisted on poor old humanity.

I am myself, rightly or wrongly, fairly clear in my own mind as to the essence of Christianity: that it is never a single thing, but, like the Trinity, is threefold, consisting of three elements held together and co-inhering in each other.

I am always coming across teachers who emphasize one of the three to the practical exclusion of the others. "The Sacraments are the essence of the Christian religion," or "He can't be wrong whose life is in the right." These are one-sided because incomplete. Christianity is no doubt a life, but it has three sides to it. I don't like putting them into phrases because it sounds cheap, but I think that

a life with Christ (conversion),
a life in Christ (sacramental),
a life for Christ (kingdom-building)

will—if I can only make myself clear—be found

to include essential Christianity as found in the Gospels and in the Church. Anyhow I will try and make it clear, and, with earnestness and humility, would commend the consideration of these things to those who want to be certain that they have a perfectly definite message to give to England and the world.

For as one grows older, one becomes the more anxious to disentangle what is permanent in Christian truth from what is transient. One has only to read the religious biographies of twenty years ago to see what tremendous stress was put on non-essentials. I don't think that Dolling and his diocesan would part company to-day over a Mass for the dead said at a special altar.

And I suppose that one's own life is always a sort of testing-ground for truth. When I was ordained, the tide of recovered Catholicism was at its full; we were all sure that if we made our confessions and communions regularly, and substituted Mass for Matins we should have a world worth living in. Alas and alas! I found out by bitter experience that it is possible to go to confession regularly and to daily communion, and yet to have a bitter tongue, a narrow heart, a lazy and contemptuous outlook. In fact I grew to look for the

greatest intolerance and the most unloving outlook in the most "Catholic" circles. I could not square pessimism, intolerance, self-assertiveness with a satisfactory Catholicism, nor can I now. But that does not mean that I have turned my back on Catholicism : it only means that I see that the sacramental side of Catholicism is not complete Christianity. You must buttress your sacramental life with conversion on the one hand, and the Christlike life and work on the other. In other words, you cannot isolate any one side of Catholic Christianity. It will be always threefold : and those three sides are eternal ; they never vary they never grow old. They are as true in the old-fashioned language of George Herbert as they are to-day, or as they will be a thousand years hence. In those far-ahead days a true Christian will still be one who is converted and surrendered to Jesus, is receiving the Sacraments in an honest and good heart, and is faithfully reproducing the Lord's life in his own.

And it is because I wish to urge this eternal truth on those who so rightly mean to try to convert England, that I venture to write this book.

✠ WALTER BLOEMFONTEIN.

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CONVERSION, CATHOLICISM, AND THE ENGLISH CHURCH

CHAPTER I

Of Conversion

I. WHAT IS CONVERSION?

CONVERSION is the first permanent and unchanging element in Christianity. If the Oxford attempt to convert England starts with the Sacraments, or the power and authority of the Church, or any other of the great truths, it will fail. There is only one beginning for the authentic Christianity of Christ, and that is the individual converted heart and will. The individual has first to come under the influence of Christ. He has to be first interested, then mastered and absorbed, and finally self-surrendered. The individual who has thus become a *discipulus*, a learner, has many paths to tread and many experiences to find; there are Sacraments to be received, and a certain Way of life to be followed, and all this is of the very essence of Christianity; but he will have

started at the right end, and the only right end, with conversion.

This is the way of the Bible, and the great main royal road to vital Christianity never changes.

But we must notice at the very beginning that one cannot enter the royal road at one's own will. God has to act, and man must have acted also, before the *via Christiana* can be begun. The people who were converted by S. Peter and S. Paul and the rest were not in the least like the crowds in Piccadilly or Bethnal Green, or in Bloemfontein for that matter. Neither Peter nor Paul would have made a much better job of modern conditions than most of us do—nor would an angel from heaven. For the immutable law of God seems to be that although there are times in the life of men and nations when God does everything and man does nothing, yet normally this is not so. God gives according to what use a man has made of what he has already. "To him that hath shall be given," i.e. "those who have used their natural gifts shall receive supernatural"; or, "those who have rightly used partial gifts shall receive fuller gifts."

Those who were converted by the Apostles

had received and had used antecedent spiritual gifts. They had received those natural endowments of some belief in God and some natural morality which are given to every *homo sapiens*, and are still found in every man except the sophisticated and superior. They had, further, received the Law and the Prophets, and therefore knew that they were under a covenant to reverence and obey God, and that because God was good and holy while they themselves were not, therefore they were sinners who needed washing from sin and reconciliation to God. They were under no misapprehension of the essential facts of God's existence, and His claim on their life, or of their own sinfulness and need of reconciliation.

So it was that to the deep stirrings of the apostolic preaching there was a deep response. The Apostles could appeal with every confidence to that consciousness of God and of sin which was to be found in every Jew; which was in truth the national endowment which made God able to use the Jews as the chosen people. And the Apostles were not disappointed in their appeal. But our modern difficulty (quite alien to the difficulties of the Apostles) is that the man in the street only vaguely believes in God—not enough to take

Him seriously—and doesn't believe in his own sinfulness at all.

Gradually and yet firmly the convictions are forced upon me (*a*) that the alienation from God of masses of the people is largely their own fault and due to their own shallowness, and (*b*) that if we are ever going to build up a Christian world again we must take little or nothing for granted, but must lay afresh the thought-out foundations of a holy God: a sinful people: a strong and loving Saviour: a salvation much to be sought for and desired.

Thus again I am constrained to disagree with teachers who start their programme with sin or Sacraments. Before you can deal adequately with sin, you must have come to an understanding with your audience about God and His claims on them, and their responsibility to Him. We should have to deal with sin quite differently if there were no righteous God and no sins against Him. You must get that right first. And to begin with Sacraments is useless unless you have the background of

God
Sin
Jesus the Redeemer } worked out

and accepted: for Sacraments are only sense

when they come in as the means whereby the life of the disciple can be joined to the life of the Redeemer and so to the Father. Sacraments come at a later stage than conversion. They are certainly equally necessary to full Christianity, but they are logically subsequent. Sacraments bind the converted to Him to whom they have been converted, but unless the conversion had taken place there is no reason why any one should ever wish to use the Sacraments.

One understands the desire of lovers to push on to the binding compact of marriage, but none would want to get married unless they loved. So just as falling in love precedes marriage, so conversion precedes Sacraments. Love and marriage are both necessary for a perfect Christian life's union, but love is logically prior. So conversion is to Sacraments.

I press this point because it is quite eternal. So long as the world lasts, whether Catholics or Protestants sway the religious world, the fact will remain immutable that the making of a real Christian logically starts with the conversion of the heart and will to Jesus, whose spiritual lordship and ownership are acknowledged to the full.

II. WHAT IS THE CONTENT OF CONVERSION?

Let us clear out of the way the quite simple question whether conversion is sudden or otherwise. With S. Paul it came suddenly, with S. Thomas it came gradually: and wisdom is equally justified of both sorts of her children. Decisions and enlightenments of all sorts come to some people with lightning-like rapidity, and are accompanied with heightened emotion. And it is often so with the Christian's acceptance of the claim of Christ upon the soul. But it is not so with all. There are many whose spiritual growth is imperceptible to themselves, yet who cannot be mistaken for anything else but true Christians, although they are unconscious of any great crisis at any past moment.

If conversion is real, it cannot surely matter whether it was sudden or gradual, any more than it matters whether true love was "at first sight" or not. If conversion is there, it is there, and that is enough. When Christ is Lord of the soul, the person is converted. But it is far more important to notice another point, for this too is eternal. Conversion may *arrive* suddenly, and so be called sudden conversion, but it is never a sudden thing in the sense of a suddenly *complete* thing. Conver-

sion is never finished in this life, for conversion is the process of sharing the Mind, the Purpose, the Life of Christ as regards God, the universe, and man.

Thus I suppose a conversion must be continually progressing and deepening, or else growing faint and receding. It is a terrible and rather daunting thought, that we cannot sit down to talk of our old conversion of ten or twenty years ago, and, in thought, to rest upon it without much further effort. Before us stretches as the price, and indeed the matter, of a true conversion nothing less than the stretching of ourselves to fit and to coincide with the whole Mind and Life of Christ. When finally converted we shall look at God as Christ does; our thoughts will be His; our outlook on all things His. We shall be so "oned" with Him that all He loves and hates and approves or disapproves we shall, by the energetic union of our wills and life with His, also love and hate.

Converted people are all still far from this: we call that conversion (by a magnificent acceptance of potentiality for actuality) which is really only the whole-hearted first effort to turn to Christ.

It is, indeed, a great thing to have made the

first effort, to have given the promise; but real conversion means years and centuries and aeons of growth until there is nothing in Christ which is not reproduced in us as far as the possibilities and boundaries of our created nature allow: and nothing in us which is not beating in complete harmony with Christ.

It is this ever growing, ever expanding characteristic of conversion that is so important. It leads us through strange ways of suffering and aspiration, but without it we are little better than the Turks in their contemptible heaven where the saved enjoy the sensuous pleasures which God throws to them, without any thought on their part of growing like God in wisdom and beauty, in goodness or in love.

Thus conversion will be a gradual growing of the soul into the Mind and Purpose of Jesus Christ.

III. WHAT IS THE MIND AND PURPOSE OF JESUS CHRIST?

For we must know this. If our own conversion means sharing His Mind, we must be very certain what it is.

Jesus has a Mind towards God and Man; let us examine what it is.

Our Lord's mind to God is (1) Obedience;

(2) Ratification; (3) Adoration. He obeys God because He is God; He deliberately affirms that this obedience is not blind nor futile but will be justified eternally because God's will is best in heaven and earth; He makes this ratification of God's will not grudgingly nor of necessity, but with a loving, rejoicing, adoring heart.

I really don't think that this statement of Christ's attitude to the Father needs any elaborate proof: it seems to me clear on any hypothesis that our Lord's attitude of filial obedience to the Father was absolute; that it was no half rebellious and grudging obedience, but was reinforced throughout by the affirmation of the Son's whole heart and will that what the Father's will was, the same was His will too; and that this affirmation was made not in the spirit of a duty to be done, but with the completest self-abandonment, and confidence that the Father's will was ever adorable and worshipful. This attitude every Christian must share. But the Mind and purpose of Christ was not only directed towards God: it included a view of mankind as well.

What did Jesus think of men and women? What was His verdict on the state of mankind? It is worth finding out because (*a*) whatever it

was it was right and always will be right, (*b*) every converted Christian must look at mankind as Christ looked.

And to bring our inquiry to a point let us analyse one particular occasion—the fasting in the wilderness — the first Lent; for this is symptomatic of His whole outlook. Jesus was then thirty years old. He knew what was in man. I do not think it is stretching facts to say that He went into the wilderness:—

(1) Because He realized that man was disjointed with God: was sinful: was disinherited. He wished to think it over: to sorrow over it: to do penance for it.

(2) Because He purposed to cancel the disinheritance and find out a Way to Salvation whereby man could be brought back to God.

(3) Because He wished to train Himself by fasting, prayer, and self-discipline for the great and tragic price which He knew He must pay, which would tax His spiritual resources to the uttermost.

Now I assert that conversion carries with it a sharing of the Mind and outlook of Christ. Converted people can never, therefore, take a simply optimistic view of life. Life is tragic and on the whole sad. It is not sad for those who are in the Way of Salvation, for the grey

is shot through with the gold of redemption; but the world regarded as a world is a sinful, sorrowful place which needs conversion and redemption. The antics of the so-called "smart set" and of all complete pleasure-lovers are really the frantic efforts to escape seeing the world as it really is. Part of the West End of life shuts its eyes rigidly tight because it dare not vizualize parts of life's East End. This is no doubt true of all of us, that we are mercifully blind to the whole vista of human misery. But we don't deny that the grey is there in life, and that the world is out of joint, selfish, restless, pathetic, sinful, unsatisfied. The converted person mourns over this grey, sinful world. There is always a Lenten streak in his heart and religion. He shares the Mind of Christ.

But this resolute seeing of the world as it is does not mean an acquiescence in things as they are. Our Lord in the wilderness was planning out a way of salvation for the world. So if we are to share His mind it is imperative that every Christian should be full of a definite purpose of altering and bettering and saving the world. Not saving some little department of the world: nor collecting some little band of "faithful" and letting the world go by; but every Christian's purpose must be to alter and

save the whole world. Purposeless, aimless, frivolous, pessimistic, futile Christians are not Christians. If the Mind of Christ contains the saving of the world, then the mind of a Christian shares that purpose and determination of salvation for creation. To go to prayer-meetings or to Mass: to receive communion or absolution: all these things, if ends in themselves, are merely a fetish; only if they are done to the glory of God and as a means to the salvation of the world are they Christian.

Yes: we Christians must mean the salvation of the world. How often we see people who come to church occasionally and give a subscription sometimes (if sufficiently worried) and are willing to criticize the parson or the services, and add to all this a kindly life respectably lived. Is this Christianity? I assert that it is not Christianity. It does not share the Mind and purpose of the Master; it does not definitely intend to alter and save the world.

And, finally, our Lord in the wilderness was not only sorrowing over the true vision of man as alienated from God: nor purposing with all His will to end that alienation and to save the world: He was doubtless facing and training Himself to pay the price. For our Lord anticipated trouble, persecution, death. He knew

well, what all would-be uplifters of the world know, that salvation is only effected at a price. It is not possible to help the world without self-sacrifice, pain, self-suppression, perhaps even to death.

So it is with any real Christian: to share the outlook, the sorrows, the saving purpose of Jesus is essential Christianity. You are not a Christian without it; but it can only be done at a price. To share the Mind of the Master means to share the pain of the Master; there is no evading self-sacrifice, and that no easy self-sacrifice, but something daunting and wearying and desolating. To look at an ungodly world and see the truth, and then to attempt to alter that world for the better, means pain; physical pains of weariness and exhaustion; mental pains of disappointment and distress; mystical pains which cannot be analysed, but are a Christian's mysterious partnership in the Agony and Calvary.

Conversion, then, in its true sense, means a growing towards a complete sharing of the Mind of Christ.

IV. HOW DOES CONVERSION COME ABOUT?

I have tried to make clear my conviction that conversion not only puts Christ first in a Chris-

tian's loyalty and obedience, but involves an ever completer sharing of His Mind and purpose towards God and Man.

But how does this conversion come about? How can it be produced? Is it simply a product of the Spirit blowing where He listeth, so that some will be converted and some will not, according to the Spirit's own selection?

I wonder how far it is intellectual. I am in the middle of Bishop Gore's book on *Belief in God*, and if I have to go through the same intellectual processes as that great man, I'm sure that I at least shall be unconverted and unsaved. For some of us know just enough to know how little we know and yet how much there is to know. And if our conversion and salvation depend on a reading of all that should be read, and a picking out of truth from the mixed mass of truth and error that is actually read, how few of us are competent, alas! Must I wade through all the moderns: the Euckens and the Troeltsches and all those grim authors of whom von Hügel holds the secret? And must I digest all that Pringle-Patterson has to say? And must I follow all that my old tutors, Dr. Rashdall and Dr. Inge, have written? And must I accompany my old principal, Dr. Darwell Stone, through all the

The King's Library

Fathers, Greek and Latin, wherein is his daily diet?

And really one must not omit S. Thomas Aquinas, to say nothing about Plato and Aristotle. I shall never read all that I ought to, and I am sure I am not capable of finding the truth and rejecting the false in all that I read.

No; one must read all one can and continue reading, one must think all one can and continue thinking, but the decision must be made on slenderer grounds than the perusal and weighing of all that has ever been written. We marry, we choose our professions, we do all the big acts of life on insufficient premisses, and correct our mistakes by the painful experiences of life. So it seems to me that conversion comes to us on two or three rough and ready and yet quite sufficient grounds. In fact it is only when I read defences of my religion that I have serious doubts.

I believe that the three great causes of conversion are—

(1) The action of God.

(2) The witness of living agents; the Church and godly people.

(3) The witness of the written Word.

And when we feel that we have enough petrol

in our tanks, then we must make our decision and head for the open road, hoping to pick up more fuel and more experience as we go, but not waiting till we can find a car which can carry enough petrol to take us to our journey's end.

I sometimes feel as if we were almost too painfully anxious to buttress every belief by some reason recognized by logic or psychology or science. We go along explaining like the authors who guarantee every sentence by a foot-note or reference. Human nature gets sick of it sometimes. I wonder whether some of us at any rate wouldn't be more successful if we dashed ahead in a more reckless religious way, calling to any who cared to come to jump in and join us, and letting them see by experience that without God the world is chaotic; without Christ God is inexplicable; and without grace and salvation the world is a sorry farce and a pretentious humbug.

And yet I should be very sorry that any one should think that religion and reason are ultimately divorced. They may lose each other in the hunting-field, and yet both must be in at the death. But what I do deprecate is this unwillingness to make a decision until an

amount of reading has been done which is impossible to the average person. I hold that there are methods and modes of conversion which are both adequate and effective for the ordinary man—the most numerous class of humanity.

(1) *The action of God.*

Sudden, unforeseen conversion. No doubt it will be said that there were unknown and unrecognized antecedent causes which terminated in this sudden uprush or onset which we call conversion. No doubt it is probable that the material for conflagration was there, but He Who put the match to it was God and no human person, the self or another.

Nothing will ever convince the subject of sudden conversion that it was the act of any other person save God. You may harass S. Paul or S. Augustine, S. Francis or Cardinal Newman, with ratiocinating arguments, but they will not listen. Just as there is a finality and eternity in certain apprehensions of truth and beauty which remove them from the sphere of the contingent to that of the absolute, so you will never persuade any mystic that his great experiences were not direct from the hand of God.

There are numbers of simple people who

know that God has entered their lives and altered them; and if they take my advice they will never swerve from their conviction. They may read the defence of Bishop Gore, or the attacks of others on the Faith, if they think they will thus be better equipped for helping others in their difficulties. But if I had advice for mystics it would be to trust their mystic experiences (as tested by the Church and the Gospels), and to let their share of contribution to truth be—not controversy—but the witness of their Christlike lives.

(2) *The witness of man.*

The Anglo-Catholic missioners will rightly lay much stress on preaching. For it is quite astonishing that anybody should have been found to sneer at the power of preaching. We passed through a phase of such belittling of preaching a few years back. The underlying meaning was, no doubt, that there are ways of reaching souls besides through the ears, and also that preaching is no substitute for worship. This is no doubt true. But the proclamation of truth through personality, which is what preaching is, will never be obsolete, and as it was in the beginning with the Apostles so it will be to the end. Faithful preaching of the Christian message by converted and converting

preachers will be one main source of converting the world.

Even as things are the power of preaching is astonishing. Politicians may gather huge crowds at election times, but how many politicians could gather together Sunday by Sunday the great numbers which even now come to listen to the Gospel?

If there is to be a message to the world, it must count preaching as one of the greatest of its assets.

(3) *The witness of the written Word.*

It is under this heading that I would place my most strenuous appeal to all who seek the Christianization of England. I assert that, on the whole, the most converting power in the world is the compelling witness of the Gospels.

If there were a mission to lapsed Roman Catholics, it might well be that the getting of them to church and the sight of the Mass, and the recapturing of the old associations and sights and smells, might have a most arresting and converting effect. And among the unlearned and emotional I do not doubt that crowded services, with either Catholic or Evangelical adjuncts, will have a great effect towards conversion. But the difficulty is that the effects are not necessarily lasting, nor do they always

produce their result in better characters as they should.

But I have found of late years that if you can persuade people to read the Gospels weightily and seriously it has at least two great effects.

It impresses on them as nothing else does the centralness of the central Figure, Jesus Christ. Across the stage where the Jews dispute, and the politicians wrangle, and the sick and suffering walk in sad procession, and the disciples ask and guess and squabble, moves this Supreme Figure. How little and odd they all look beside Him! Hear His words, observe His acts, study His character. Who is He? Where do you place Him? Is He only a man, or just one of the prophets? See if you can place Him in your soul in any less position than the Church placed Him in its Creed—as Man and yet as God. I do think that in these days of Modernism, when persons of an academic mind, for the most part, are trying to give us a sympathizing Jesus instead of a saving Jesus, and leave us with a Saviour Who doesn't save and with a God whose character of Love is never vindicated, we shall find the study of the Gospels more vital than ever.

For, as we all know, it is no good saying to the "un-Faithful" that the Church says this

or that, and has finally pronounced in A.D. 325 that Jesus was God. We have got to show that the Church was right in so pronouncing. And there is no way comparable to the simple method of leading people back to the Gospel. Put S. Mark, for instance, into their hands and say, "Read this carefully and seriously and see what you make of the central Figure."

I suppose some Catholics would say that Jesus is found through preaching and, above all, in the Blessed Sacrament. It is quite true that if a preacher could present the Christ as vividly and convincingly as the Evangelists did, it might well convert many. Yet the congregation would subconsciously know that the preaching was largely based on the Gospels. Why, then, not turn our people to browse on the Gospels themselves?

And I dispute the assertion that you find Jesus sufficiently in the Blessed Sacrament. If you are a Catholic believer you find there His Presence and His Love, but you do not find His teaching or His character. You must go to the Gospels for these. Moreover, that type of Catholic teaching takes for granted a priest and a church somewhere just round the corner. We have to deal, in this country particularly, with dwellers in remote places, who

see a priest perhaps once a month or less frequently. We must give them some solid food to keep them in union with their Saviour, and this food is regular prayer and study of the Gospels.

But I would go further than this. I believe that a steady reading and study of the Gospels actually is a cause of conversion, perhaps the most powerful cause in the world. I think that the most converted of the world's great Christians have ever been devout students of the Bible. Essentially Catholic characters, such as Father Dolling, are expressly described in their biographies as grounded fast in the Scriptures.

I say all this because I found, when I was first licensed to a parish, that the whole mind of my brother clergy was against any recommendation of Gospel study to our people. "It was easy to become a heretic if you read the Bible without guidance." I expect this is true, but it is a risk which must be taken and yet guarded against.

I think, as one gets older, that one shrinks from the type which feeds on devotion and devotions: which reads all sorts of rather exotic and overstrained books, but knows nothing of the solid sanity of the Gospels.

I was reading lately that Dr. Laws of Livingstonia had written of his ideal that it was to make all his people converted Bible-readers. I should want something more, naturally. There are the Sacraments of union with Jesus, and there are the mysteries of Catholic devotion. But the ideal of Dr. Laws represents what has been largely lacking in the neo-Tractarian or neo-Catholic revival. It has been a revival in which Gospel study has been left out, except for the snippets which prove some dogmatic or devotional point. I feel to-day, intuitively, that a Catholic priest who is also a Gospel-man is a live wire, a solid source of continual refreshment to his people: and, in the same way, that a Catholic layman who studies the Gospel is a quieter, solider, less erratic type than that which is fed on devotions.

Without the continual corrective and steadying influence of the daily contact with Christ's teaching and character, photographed so supremely in the Evangelistic record, people get odd and onesided and fanatical. They cheer wildly at meetings over Benediction or vestments or disestablishment, but seem almost blind to the much greater matters of Truth, Justice, and Charity. It seems disproportionate

somehow, and I would urge that a quiet devotional reading of the Gospels is not only a most fruitful cause of conversion, but acts as a steadying influence over the whole character, teaching proportion as to the things that matter, and also forming a spiritual school to which we frequently retire, to live with our Lord in His timeless teaching and in the eternal revelation of God's love and character and requirements.

I do not find that Bible-reading makes people careless of Sacraments or devotion. It appears, on the contrary, as a continual fertilization of the soil, so that you can plant all sorts of other true and beautiful things.

If the Catholic propaganda could boldly include the Gospels as one of the primary sources of conversion and sanctification, I am persuaded that it would be the recovery of a lost key. How am I to convert my people? How am I to deepen their characters when converted? Among Catholics the answer has too frequently been reliance on some extra-heightened presentation of the Holy Communion, Sacrifice and Sacrament.

This frequently succeeds, but in countless cases still leaves a feeling that some solidity is lacking somewhere. When we are with certain types of Catholics we would hesitate to make

all mankind such, if we had the power to do so. There isn't enough weight in the boat somehow. But combine it with Gospel study and Gospel character, and it would win every time.

So I trust that the effort to convert England will have Sacraments in one hand and the Bible in the other. Both need explanation, but they are the twin keys, when rightly understood and used, to unlock the treasure house of a deep, weighty, devout Christian life and character.

CHAPTER II

The Position of the English Church

ONE thing has to be said clearly: that we shall never do any good as ministers or laity in the English Church if we disbelieve the principles for which she stands. Of course none of us are contented with our position of separation: nor are we necessarily in love with, or even patient with, many of the existing practices, methods, or expressions of our Church life. But I feel nothing less than a passionate disgust at the type of mind which fastens on details for bitter or exulting criticism while completely ignoring the strong and massive principles which give so solid a justification for the life and existence of the English Church.

I allow for a real dissatisfaction with a separated position, and for a real, healthy criticism of details, but I think the English Church has never had a fair chance. She has been maltreated by extremists at both ends, and suffers still from a sustained depreciation at the hands of mere "libertarians" at one end and mere

"authoritarians" at the other, who, although they belong to her, never give her a fair chance of asserting her real glory, namely the combination of authority with liberty, and the setting forth of a Catholicity which is neither Roman nor Protestant but scriptural.

There are numbers of clergy and laity who never forgive the Church of England because she is not Roman Catholic, and an equal number who bitterly resent that she is not Protestant. In the clamour of their rancour the true principles of the English Church can never or seldom make themselves heard.

And this resentment of the extremists because the Church of England is not what they wish takes many forms. It makes Dr. Henson assert that the English Church is a Protestant body—which it is not. It means many Evangelicals hide and obscure, or denounce, what the English Church plainly teaches. It makes neo-Romans abuse bishops *ad nauseam*; alter and use services without any authority except their own lawlessness (acting entirely as Protestants in so doing); and vilify their own people who—perfectly lawfully—refuse to accept all their views and positions.

I think that the greatest enemies of the English Church are within her own borders,

because they create a general atmosphere of criticism and unrest which depresses the whole body. And I put down nearly all these difficulties to the fact that comparatively few people have thought out the principles on which their own position is based. It seems to me still a very extraordinary fact that it should be so. Yet I am convinced that if you took to-day the men who are to be ordained at the next ordination in England you would find the following opinions:—

1. That the Church of England is part of the Catholic Church: it has Protestant affinities, and these must be removed as far as possible; and the Church of England should copy Rome in all matters that seem to help people by promoting devotion.

2. That the Church of England is a Protestant body, and the Catholic section in it is disloyal, and if not expelled should be frowned upon and kept under.

3. That the Church of England is a compromise between Roman Catholicism and Nonconformity, and suits the average Englishman, and promotes decency and morality.

4. That the Church of England teaches the Gospel, and adds to it the Sacraments and the episcopal office, which links it up with the

ancient Church. Therefore it fits in with evangelical fervour, historical continuity, and suits English people very well.

As I strongly disagree with most if not all of this, let me enunciate the real principles which seem to me to underlie the English Church.

1. The Church of England is the English part of the one historic Church of Christ, separated from the rest of Christendom by causes which are in the main the result of the efforts of the Roman Catholic Church to force upon her an authority and a jurisdiction which are neither scriptural nor true.

The effort of resistance, which resulted in this forced separation, was not conducted with that care and quiet which could be wished, but, like all reformations, was accompanied by regrettable acts and the loss of some valuable perspectives and proportions, but was in the main inevitable and just. But the separation did not mean the loss of essential Catholicity, and the Church retains the Apostolic Ministry, the Bible, the Creeds, the Catholic Sacraments, and a jurisdiction and power of legislation which, although impaired by the fact of separation, are yet adequate.

Therefore the Church of England is first

and foremost Catholic, i.e. a real and true part of the one Church of the Acts of the Apostles.

Whatever is really and truly Catholic is hers by right and inheritance, and she has moreover the right to add such services, canons, practices as are helpful, provided that they are recognized as local or provincial, and not necessary for salvation, and are not contrary to Catholic wont or usage, or to constitutional authority.

2. All Catholicity is qualified as regards what is laid down as necessary for salvation by Scripture. It is certainly true that the Catholic Church wrote or approved the Scriptures; but the veneration with which the Church has always regarded them, and their unique value and position, make them a standard for all ages. They can never be unwritten or contradicted. "The Faith once for all delivered to the saints" can be explicated and reinterpreted, but can never be added to or diminished.

So in all Catholic doctrine we must make a division. (*a*) All that appertains to the salvation of the souls of men must be found in, or naturally deduced from, the Scriptures. (*b*) Other doctrines, e.g. the invocation of saints, the likelihood of purgatory, and (if you

like) the Assumption of our Lady or her Immaculate Conception, or (with the Wesleyans) the need of felt conversion—all these may be taught as likely or true, but none of them can ever be taught as necessary for salvation unless they are scriptural.

In other words, the Catholic Church is not an unlimited spiritual autocracy. It is a spiritual monarchy constitutionalized by a continuous and specific reference to Scripture as a final and permanent standard laid down by the Holy Spirit.

Take away this scriptural standard and there is nothing to prevent the Roman Church from making it obligatory on all Christians to believe in the corporal Assumption of our Lady or the Temporal Power.

The whole foundation of the English Church is laid on these two principles, Catholic and scriptural: and I would sum up the real religion of the English Church by this one pregnant phrase, "Scriptural Catholicity." It is a Catholicism older than the modern Roman or the modern Protestant: it carries us back in principle to the glorious days of the Early Church.

3. I am anxious that nobody should stumble at this and say "Do you mean that services

and practices and devotions are to be scrapped unless they are directly scriptural?"

I must be very obscure if any gather this conclusion. You may have all sorts of frills and extras and ancillary helps, if lawfully allowed. And scriptural doctrines may be found to have wider and deeper applications than were realized at the time. But "as necessary for salvation" is the key-note. I do not necessarily mean that "salvation" means salvation from hell: but it does mean "necessary for fullness of spiritual stature," necessary for a right status in God's sight.

And here the English Church is firm as a rock in all her formularies. The doctrines of the Blessed Trinity (with the full Deity and Humanity of Jesus), the historic fact and spiritual significance of the Creeds, the reality and authority of the Catholic Church, the doctrines of sacramental life and grace, the need of holiness and love, are all insisted on as having behind them the authority of the Catholic Church and the weight of Scripture.

Other services or practices and minor doctrines are admitted, e.g. the use of ornaments of ministers or certain occasional services, but when it comes to matters of belief which are of the last importance, and must be believed

under penalty of loss, then the test is scriptural.

And perhaps I might point out the advantage of this twin standard of reference. It safeguards the two most vital principles of human life, Liberty and Authority. For here is probably the most difficult problem of political, civil, and religious life, how to combine a real liberty with an equally real authority. One way of settling the point has been the assertion of one and the negation of the other. Pre-war Germany was practically all authority and no liberty. The earliest advocates of Bolshevism preached all liberty and no authority. The whole history of civilization, and of England in particular, records the attempt to keep both these complementary ideals alive. In England a limited monarchy is the result, and although the English constitution is riddled with inconsistencies yet these very illogicalities illustrate the English genius for finding a practical solution of problems where rigid adhesion to a paper constitution would injure either real liberty or real authority.

And the English Church, quite naturally and rightly, reflects the English character. She is often inconsistent in practise, and is adverse to crushing minorities. She is good-natured

and reasonable, and tries to prove her points less by authority than by the intrinsic reasonableness and rightness of her tenets. In the last resort she would extrude all those who deny some Catholic and scriptural truth, e.g. the Deity of the Incarnate Jesus; but she much prefers to give extreme Modernists a good deal of rope because she feels that they will, in the long run, come back to the orthodox belief just because it is true.

So for myself: I energetically repudiate the view of the late Mgr. Robert Benson that without the Roman authority the world (including the Anglican Communion) will become atheist. I know that authority is needed, especially for the weaker brethren, but I have sufficient faith in the intrinsic truthfulness of the orthodox position about God and Jesus to believe that truth-loving people will go on believing the truth. I should continue to believe in God and in the Deity of Jesus if there were no authority in the world to back that belief. I think these truths are true. I find them borne out in life and experience, and do not worry about them any more. I suppose it helps some people to feel that the Church imposes them by authority, but I will not believe that such authority is the sole source

of certainty. If you search your own soul and study the history of man you will find God. Believing in God and your own soul you come to the study of Jesus, and have less difficulty in placing Him where the Catholic Church does, as the Word made Flesh, than in any other or lower position.

And that I think largely represents the position of the English Church. She is Catholic, and in the last resort would assert Catholic authority; but she is not in any hurry to assert that authority because (1) she strictly limits that authority in vital matters to doctrines confirmed by Scripture, (2) she trusts in rather an easy-going way to the acceptance of her teaching in the long run on grounds of its native and intrinsic truth.

You will never alter the temperament of the Church of England. To try and make her Italian or Spanish or French is merely to kick against the goad. We shall never persecute—it is not in our blood; we shall never have an Inquisition; we shall never be absolutely rigid and clear-cut. We have too much regard for liberty, and prefer a certain haziness of horizon to a sharp delimitation which would hurry or overpress the delicate explorations of souls seeking truth.

So temperamentally and officially the Church of England seeks to combine real authority with real liberty. It involves seeming inconsistencies and great patience. Her patience extends even to those who, while clamouring for more authority and definiteness, reject that authority when applied to themselves. It is really laughable to realize that people who condemn the Church of England for not exercising her authority to forbid, for example, evening Communions are at the same time saying the Mass in Latin, or altering the Canon entirely on their own Protestant initiative. They are tolerated because they come under the large patience of the Church of England: in the authoritatrian Roman Church they would find short shrift.

But, quite apart from temperament, the Church of England maintains this balance of authority and liberty by her official pronouncements. She is totally committed to this. Authority is represented by the Catholic Church; ultimately, I suppose, by an Oecumenical Council. In the divided state of the Church we have to fall back on the admitted consensus of the Catholic Church either in past Councils or in an undisputed unanimity on any point. There is really not much

difficulty here in all matters that make for a devout and disciplined life. It is really absurd to say that Keble and Church and Liddon and ten thousand other saints were without any steady guidance or light from Catholic consent and authority. Short of this ultimate authority we have to depend on the Holy Spirit acting through provincial councils, and we can trust that the Holy Spirit will not desert us.

But Catholic authority, so the Church of England asserts, will never in any age be unlimited. We are not committing ourselves to any position without limit or brink. Our liberty is safeguarded by the test and Canon of Scripture. No one will ever be forced on pain of excommunication to accept and act upon any decision unless it is plainly in accordance with Scripture, or can easily be deduced therefrom.

So Scripture constitutionalizes authority and keeps it sane, and so guarantees to Christians a real freedom from excess or unreasonableness. On the other hand, lest individuals wrest the Scriptures into any system of private interpretation, the authority of the Catholic Church remains. For example, the Scripture says that in the Eucharist the elements are the Body and

Blood of our Lord. Individual interpretation has often affirmed that this is merely symbolism. But we are saved from the distractions of individual interpretation by the consent of the Catholic Church, which says that the Body and Blood are sacramentally real and not merely symbolic.

So all the way through the Church of England stands by her twin principles. She emphasizes them most trenchantly in the service of the Consecration of Bishops. But if you once grasp her insistence of Catholicity and Scripture you have the key both to the Prayer Book and to her whole attitude.

All the fuss about the words used for ordaining a priest—for instance, Why was the *porrectio instrumentorum* dropped, or the mention of offering sacrifice omitted?—is explained very simply by the fact that the Church of England wanted to use a *scriptural* form for her ordinations. The power to absolve is an exclusively priestly function; it was used by our Lord in S. John xx. 22, therefore the Church of England fixed upon it as her ordaining formula because it was so scriptural.

In any case of perplexity as to why the Church of England made this alteration or that, the answer is that she was determined

to be scriptural; and in so doing I hold that she was entirely within her rights.

To sum up, I feel that it is useless to be indefinite. If you truly believe that the Catholic Church is unlimited by Scripture, and is able to add to or subtract from the Faith *de novo*, then your place is not in the Church of England. You are, except by accident, alien from her. Your place is elsewhere.

If, on the other hand, you hold that you have a right to work out a religion of your own apart from any authority whatever, your place is with Quakers and not with the Church of England, who (with the qualification of scripturalness) believes in the supreme authority of the Catholic Church of Christ.

Make up your mind. For the future of the Church of England belongs to those who *ex animo* believe in the twin principles. You may hang on to her in a wild hope of shedding Scripture or shedding authority. That hope will never be fulfilled. The future of the Church (and it produces great souls and great characters) lies with those who are content with these two great tests, and can live happily and serenely within the Church of England because they are sure that if ever the Church is to be

reunited at least these two great and fundamental principles will never be scrapped, because they are true.

And I hope that the vast majority of us will take heart and go ahead quietly on our principles. If people leave us to go to Rome then they must go. It really isn't worth worrying about. An army in the field always has some wastage; it doesn't deter the determined commanders and men.

I think that absolute authoritarians and absolute libertarians *ought* to leave us. They merely hamper us. And I doubt whether the rather hectic type of Christian they produce is really the solid English type we ought to produce. Although Catholic we are English, and there will always be something solid and sane about us. I don't want to produce the sort of folk who live on little books of devotions translated from the French or Italian. My heart burns when I think of our own English heroes: of Sir Henry Laurence and John Laurence, of Edwardes and Nicholson, of Collingwood and Saumarez, of Church and Pusey and Smythies. These are the men of English breed who knew what justice and liberty, truth and honour, meant. They are the men who staked their lives on great issues and high enterprises.

They are English of the English, and it is to serve such that God has given us our commission. Some of them might well have been more Catholic: it is our business to teach them so. None of them could have been much more scriptural, and we do well to keep them so. But if you want us to indoctrinate these men with the cults of Naples or Lisbon I decline. God has put us here to serve our part of the Catholic Church, and that is English in its principles. I would be unfaithful to neither part of our trust.

CHAPTER III

An Ethic of Converted Catholicism

I DARE say I shall be thought a sort of traitor to Catholicism for laying such emphasis upon the Bible and the part it plays in mediating Catholic dogma. Certainly it is, for myself, a comparatively new discovery. I owe it to Oxford, I think, and my sojourn there from 1908 to 1914. I expect my experience was much the same as many another Catholic. I used to say my prayers before I left school: I made my communions and confessions at Oxford as an undergraduate: I went rather shrinkingly to Ely Theological College, where I was taught to meditate and to value the sacrificial aspect of the Eucharist, and where I heard (though not from the Principal) a certain amount of ecclesiastical jargon and gossip, and gathered that it was my business to convert people and to bring them to the Sacraments.

The only criticism I have to offer was that among us students, with some bright exceptions, the whole ideal and aim of our ministry did not seem big enough. The ideal

seemed fully satisfied if English Churchmen were taught to pray and worship and to make their confessions and communions. It seems to me still no ignoble ideal, but it contained a certain timidity : we were to create an inner world of Catholic-minded people, and the world of politics or labour, of civic and national life, only came in in the sense that it was hoped that all, as individuals, would become Catholic Christians. I may have been unreceptive of better teaching, but the whole vision of a kingdom to be built—a kingdom of truth and righteousness and love, embracing all and every side of national and international life, deriving its power and vigour from Christ—did not dawn upon me then. It was simply a question of converting individuals to Catholic Christianity. If a man was a Catholic he was all right.

And then I went to my first curacy. My brother, who was there too, had wide ideas and read deeply, but he departed soon to a living, and for many years I shared the rooms and ideas of various assistant priests whose ideal were similarly the conversion of individuals to Catholic Christianity. When we had persuaded people to accept Christ, to come to Mass and the Sacraments, and to live a decent life, we felt that the job was done.

Thank God I have never found bad priests nor apathetic priests among my many colleagues. They all had an ideal, noble in itself, which they pursued energetically, but it seems to me to have been deficient in breadth and scope, and, above all, to have been too passive in its ethic. I think now that the fault lay in the practical omission of the Bible. It was treated as a book of reference for the Catholic Faith.

I do not remember any one ever being told to study the Gospels in order to study the Mind and Character of Christ, or to grasp His ideal for us. If you wanted to find Christ you did so in the Blessed Sacrament: you needed no more. I still maintain that you do find Christ's Presence and Love in the Eucharist, but for His character and teaching you must go to the Gospels.

And among some of my colleagues it was simply taken for granted that the Church of England was a poor show ; it had nothing in it worth keeping except certain dregs and remains of Catholicity, the nearer we approximated to Rome the better. The upshot of it all was that two of them joined Rome, but I am persuaded that they had never at any time considered or even noticed that twin basis of the English position which I have laboured in the last

chapter. They had no test at all of what was "of necessity to salvation" and what was not. I do not think that the test of Catholicity by Scripture had ever crossed their minds, even to be rejected. All the traditions, dogmas, customs of the Catholic Church were indiscriminatingly true, and all that Rome taught, if it could not be pressed, was certainly admirable.

That the Church of England possessed anything valuable of its own—otherwise than by derivation—was unthinkable and unthought. Belief in our Orders made defection difficult, but the best we could do was to drag on as well as we could, making the best of a dreary business, and consoling ourselves that at least we converted some, and kept many true to an individual religion of a Catholic type. But the note of hopelessness was over all. I ought to say that this was not true of Canon Wallace, my vicar, who on a celebrated occasion was asked what line he would take if the whole of the Church of England joined Rome. "Wallace would remain," the valiant old man replied. But he too had lost the hope of conquest. We must hang on, convert all we could, and at the Judgement Day we could at least present a thousand or two thousand

souls kept uncontaminated by the world. He was temperamentally Anglican, an old gentleman of high character and sunny temper, but was as fit to run a great conquering movement to capture English life as he was to command a submarine. I believe that the position of the Scriptures upon Catholicity was unconsidered by him, at least I never heard him speak of it; he rejected Rome because he was convinced that the Papacy was an innovation on Early Church history; and he was personally satisfied with the religion of the Prayer Book, interpreted in a reasonable Catholic spirit.

It is hard for me to express what made me so vaguely dissatisfied with the sort of position I have tried to sketch above. I think I was feeling all the time that if the Catholic Church could initiate unlimited new truths, then the larger part of the Catholic Church had so acted in regard to the Pope, and one might be logically driven to accept the Papacy. At the same time I did, and always do, find it quite beyond my capacity (unless my mind fails me with advancing senility) to reconcile the claims of the modern Papacy with the Acts of the Apostles. The whole atmosphere, tone, temper is different. The whole conduct and attitude of S. Paul is almost outrageous if

S. Peter's claims and rights were to be interpreted as modern Romans claim.

I can only say to those who claim that S. Peter in the Acts was in germ what modern Romans say he is to-day, "It doesn't look like it." And therefore I hesitated, as I always do, to sacrifice my historic sense to the claims of logic. I saw and see much to admire in Rome. The obedience of its members and their devotion seem to me admirable, although I recognize that these are the virtues (and often the sole virtues) which flourish under an autocracy. But there were other sides to Rome which seemed to me incompatible with her claim to contain the sole and whole truth. If they are all they claim, they ought to have been better than they have been. I am not concerned here to say unkind things about the Church of Rome, whose grasp of the supernatural and fidelity to the Incarnation I respect so deeply and truly. But there are certain aspects of her that do not appeal to me. I should be sorry—I feel instinctively—to see England Roman Catholic. I doubt whether truth—whether in acknowledgement or inquiry—has been her strong point.

I don't deny that they are good, but they are not as good as they ought to be if they are all

right and everybody else all wrong. So I was unconsciously fighting for a position, and of all the people I met the only man who caught my mind in this matter was Bishop Gore. He has reiterated the co-ordination of Scriptural Authority and Catholic Truth very frequently, and at last it took real hold of my mind and became the clue to many things. I think there are still many puzzles and many difficulties; but on fundamentals my mind is at rest. I see that Catholicity is autocratic and unrestrained without Scripture: I see that Scripture without Catholicity is individualistic. By holding them both together I see a position strong and sane, and worthy to be held by reasonable and disciplined men. Certain things are vital, guaranteed by the Catholic Religion and the Scriptures. Other things taught as true and right by the Church are binding with such authority as belongs to provincial or local authority, or to the intrinsic truth of them as far as they are important. But you ought never to be excommunicated or despised if you cannot accept them. We don't want a religion which fetters you down to the last nail-paring. I reckon that nearly all our divisions and troubles come from the desire to bind down all men, under pain of excommunication, to believe and

act alike down to the last button. If only the scriptural test had been maintained and a reasonable liberty allowed, we should not be in the tragic muddle of disunion of to-day.

And since the time that this tangle about authority has been lifted from my mind I have made two discoveries. One is that the Church of England is by no means a hopeless or powerless affair. Perhaps it is because I semi-consciously moved out of the environment of the mere "authoritarians" and mixed with people who criticized less and did more. I got out of the atmosphere of hopelessness and fierce resentment, and came among the constructive people who, while hating separation, were satisfied with the intellectual basis of the Church of England. I saw what might yet be done if we could still a good deal of controversy and act reasonably and together.

I came out to Africa and found bishops who were Catholic and yet reasonable, tolerant, and effective, just as there are others at home of the same type. I found that the work of the Church of the Province of South Africa, though hampered by the circumstances and materialism of a new country, was yet by far the most effective asset for the uplift and Christianization

of this land. When I see the difficulties of the work here: the problems of the hundreds of thousands of natives on the Rand; the task of educating the boys and girls of a new country; the loneliness of Basutoland; the immense task of raising and educating the native, I am filled with a deep and abiding admiration for the possibilities of the Church and for the character and zeal of the men who do her work. I think the work of the Community of the Resurrection; of the Modderpoort and Cowley Fathers; of the Wantage and other Sisterhoods; of the Church educational authorities, is beyond praise. If the Church of the Province died to-morrow it has kindled a light both for native Africans and for Europeans which will never be quenched; it has set a standard which can never be forgotten. As I go from school to school, from mission to mission; as I see the cheerful diligence and the happy faces; as I note the self-sacrifice and joy of teachers and clergy and of their flocks, I am proud and joyful to find that the old principles are vindicated and that we have nothing of which to be ashamed.

I wish I could arrange a Cook's Tour for any faint or despairing hearts at home. If they came back uncheered they would indeed be

blind. That the English Church, in spite of her isolation and disabilities, is powerless for good I deny *in toto*; I should blaspheme against the Holy Ghost if I said so. We are weakened by our grumblers and hurt by our extremists; but God has not forsaken the English Church.

And the other discovery I have made is that when you can lift yourself out of the ecclesiastical muddles and controversies, and get your foundations firm, then you have leisure and energy to scan wider horizons and explore further fields. For I call it a limited horizon and a narrow field when you merely attempt to turn people into a rather narrow and passive Catholicity.

What is a real Catholic? I can give no other answer than "A real Christian." And a real Christian is nothing else than one who, in Christ, and in association with all the members of Christ, *is becoming like God.* I think we have lost much through allowing the word "God-likeness" to be whittled down into "Godliness"; the latter word suggests mere passive piety, whereas the former preserves the electrifying truth that each of us is meant to reproduce, in Christ, and as far as our created nature allows, the whole gamut of the qualities and attributes and passion and beauty of God. The only ulti-

mate question about anybody is not "Is he a Catholic?" "Does he go to Mass?" "Is he converted?" but "Is he becoming like God?"

And directly you see this it not only revolutionizes a whole host of religious and ecclesiastical ideas, but it makes us look at ethics from a very different point of view. The only ethic worth having is the science, that is to say the knowledge and the power, which enables us to be united to God and to reproduce His character. And no ethic is complete if it leaves any side of God's life unreproduced in some shape or form: you cannot isolate any of His attributes or divorce them from the entire passion and beauty of God's life.

Therefore I think that obedience and devotion, which are the prime virtues of any autocratic and authoritative Catholicism, need very narrow scrutiny. If obedience means anything real, it is a good deal more than obedience to the Church's laws, or indeed passive obedience to anybody, even God. It means the acceptance and affirmation of, and the considered co-operation with, and the passionate and energetic fulfilment of, the whole character and purpose of God towards creation.

Whatever God's character is we adore it: whatever His purposes are we affirm and

execute them. And devotion will mean not only adoration of Him because He is what He is, but a determination to bring about the fulfilment of His will as regards all His creatures.

I reckon that obedience and devotion must never stop short of God: that they must affirm and adore and fulfil all that is in God: that they must be active and not merely passive.

The phrase, therefore, "an obedient and devout Catholic," ought to mean a good deal more than meets the eye. It is not that one quarrels with the phrase, but it wants watching lest it be accepted that obedience to the Church's laws and devout attendance to her devotional life is the end of all things.

What is the real content of Christian ethics? We shall never grasp it all because we shall never know in its fullness all God's character, or be able to reproduce it as it was revealed in and for human life in Jesus. But its content might provisionally be summed up in the three words Truth, Goodness, Love. God is Truth, God is Goodness, God is Love; and one might add that Beauty blooms on Truth, Goodness, and Love, and that God is therefore Beauty also.

Christian ethics would, then, mean that every

one of us must be, in Christ, truthful, good, and loving; that we must fulfil the will of God in making the world truthful, good, and loving; and that as these two tasks—the personal and the altruistic—are accomplished, the result will be Beauty and Harmony.

Dr. Lynch says that the real basis of ethics is a "tripod," viz. truth, energy, sympathy; but I do not want to change my phraseology, so I would emphasize the fact that "goodness" is energetic, vital goodness—not only *being* good but *doing* good.

It is here that new horizons begin. The soul of man, tainted and soiled with littleness and sin, has yet the call and privilege and power through Christ of becoming Godlike and of making a stern effort to render the world Godlike. And this Godlikeness is not the enforcement of some arbitrary or insufficient standard which God has set up, but is the very assimilation and reproduction of God's life and character by the individual and by the world in general.

Our ambitions, then, must not, cannot, end at our personal salvation (though this is necessary if we are ever to do any real work for God and others), nor at passive obedience to any laws of the Church or of God Himself.

There must be an increasing apprehension of God's character and a passion for union with Him and likeness to Him, and, further, a passion that all creation should—in the measure possible to the nature of each unit of creation—share and exhibit the life and qualities of God.

Thus Truth would include religious truth, but would reach up and down to all scientific fact and historical research. No scientific inquiry would be anything but welcome, for God cannot contradict Himself, and all scientific truth is a revelation of Himself and cannot contradict any real religious or theological truth.

Energetic Goodness would invade all departments of life. It would not eschew politics or labour problems, but would, for instance, esteem a slum as a sin, and political machinations as a crime. Goodness would never seek a cloistered virtue except for refreshment or to use the great weapon of prayer, but would confront all social and corporate evils with exactly the same challenge as it uses towards individual sins. "It's no affair of mine" would be a phrase unknown to Goodness, although it might be that prayer was the only weapon possible; but all human affairs belong to it, since in essence it is the life and character of

God seeking, largely through human agencies, to be domiciled among men.

And Love (or sympathy, as Dr. Lynch would call it) supplies that very motive power without which all efforts tend to be spasmodic and fussy and intermittent. This love—whether of God or man—is derived from God and is sustained by God. Apart from God the philanthropic sentiment most easily degrades or declines into class feeling or impatience, and too easily tends to disillusionment or disgust. I know that the labour party has among its members many non-Christians who are actuated by a sense of fair play and a real compassion for the suffering members of their own class. But you can see how limited is this love of theirs. It is almost always confined to their own class; it has moods of disgust and disappointment; it notoriously confines itself to material sufferings, and does little or nothing for the sins of men. This is not to deny that their compassion is divine—for all human love is God in action—but it does show that it is only when love is constantly reinforced by a real heart-union with God that it grows to its full stature, including in its scope the whole world and every sorrowful and sinful tragedy of man, and persisting in its loving-kindness through every

disappointment or ingratitude. I must be pardoned for insisting on this because my experience within labour circles has shown me that while the philanthropy of labour people is often much greater than that of professing Christians, yet it conspicuously falls short of the sort of love I associate with F. D. Maurice or Dolling; it would be content if every man had his decent house and happy home; it falls far short of the desire to make man Godlike.

Thus it is a wider ethical and religious outlook that is required. I know that many have it: but not so very many.

The bitterness of the struggle among Catholics has drawn their interests to the vindication of their Catholic privileges and rights. They are really passionately keen on the revision of the Liturgy, or on trying to establish Benediction or devotions; their talk and their keenness run in the environment of such subjects. They miss, it seems to me, the wider horizon. Truth to them means Catholic truth: religious truth: ecclesiastical truth. They are the last to explore Old and New Testament criticism: the last to give a hearing to Darwin and Driver alike. The result is a certain narrowness, which must not last. All truth must be our interest: every

department of energetic goodness our field of action: complete love of God and man our driving power.

All ethics seem to me to come into this field. And unless this field is worked it leaves life and ethics cold and powerless.

And unless the Catholic effort to win England has some background of this sort—a wide balance concerning the facts of life, a large toleration for the various levels of struggling humanity, a generous desire to bring God's love and pity and justice into *all* human conditions and relationships, a large allowance for the various obsessions and perversities of mankind—the whole thing will fail. Narrow ecclesiastics will catch a certain number of narrow ecclesiastical fish; but the backbone of the nation can only be attracted by something wider and bigger than itself. We want a generous ethic behind our Catholic Faith if we are to win the great British nation.

CHAPTER IV

The Hopefulness of the Future

I FIND it difficult to express my sense of the hopefulness of the future if we can only suppress some of this eternal fault-finding and criticism, and settle down to teach out to the full all that can be built on our sound principles. This continual nagging at each other comes from the fact that people have not known where they really stand. They have depended largely on "stunts." Just as one sees a picture in a shop and feels that one will never be happy till one gets it, so that for the moment all our interest and energy goes into the means of acquiring that picture; and yet when it is on our walls it soon becomes ordinary, so it has been with us. If only we could get vestments: then the Mass as the central service: then, perhaps, devotions or an altered Mass or some other change: then all our people are going to fall down and worship God in spirit and in truth.

One of my great disillusionments has been the experience that when you have got all

you want, the walls of Jericho still persist in standing in spite of your trumpets.

There is *no* short cut or easy method. The only sound method is to get clear about your principles, e.g. you know why you believe in God and in Jesus and in the Church. You bring to bear on your people, seriously and evangelically, the truths of Christ and the Church, and you buttress the claims of the Church—as far as necessary truths for the soul's health are concerned—by the Scriptures.

You add, as useful and inspiring though not necessary for salvation, such other doctrines as seem to have commended themselves to the instincts of the Church. You give to the decisions of Councils, Synods, and the rulings of individual doctors and saints such weight as their authority rightly deserves. But you never irritate or madden by claiming for non-scriptural doctrines that essentiality which is reserved for Catholic-cum-Scripture dogma. I never see the difficulty of holding some truths as essential, and others as just inspiring and helpful.

For instance, I believe in the Deity of Jesus, and teach it as essential for the soul's health on the authority of the Catholic Church and

Scripture. I believe that I must say Matins and Evensong on the authority of the Church of England and of the Province of South Africa. But I never confuse the authority of the two. The first is of the essence: the latter is an "accident"; and though I obey both, yet one is "of salvation" and the other is not.

I do not see why we cannot teach in the English Church all those things by which the soul of man lives, and then add on, as inspiring and helpful, such other doctrines and customs as are permitted or enjoined by rightful authorities.

In the English Church one can, indeed must, if one is faithful, be baptized, confirmed, and a communicant. One is free, and in certain cases urged, to go to confession. One can live a life of the utmost Christian holiness and love. All the seven Sacraments are Catholic and scriptural. And you can add as helpful, and corroborated by the consensus of Catholic Christendom, all such doctrines and practices as purgatory, invocation of saints, vestments, and all sorts of occasional services which receive the sanction of properly constituted authority.

Personally, I object to nothing which is helpful provided it doesn't lead to superstition, and

does not contradict some Catholic-cum-Scriptural doctrine. What I do object to, is the attempt to excommunicate or treat with scorn the people who, while not denying them, cannot find a home for them in their own religious life.

It is this attempt to make obligatory on all, as a matter of conscience, things which S. Paul expressly leaves open to individual judgement which makes all the mischief. People devote so much energy to making their congregations obedient down to the last iota, that they have no time for the wider horizons of Truth, Goodness, and Love.

We do not need to be too tight. A reasonable liberty outside the necessary things is good: and many a man comes to believe things heartily directly an overforced attempt to coerce him is removed. This forcing business captures the no-character people, the docile, the φυσεῖ δοῦλοι, the "accept anything Father tells me" people, but it leaves outside the virile and the lovers of liberty.

And in the long run an equal amount of harm is done by priestly disobedience. I found a total distrust of an excellent priest in one of my "dorps" because he takes the Ablutions after the Communion of the people. The

practice is known in "spike" circles as "tarping."[1]

One of the congregation, a very forcible soldier, said to me, "Why does he tarp?" I said, "Fancy you in this remote spot knowing anything about these intricacies." He replied, "In these days we are not fools, and we know perfectly well if our priests do things without authority. Tell me, by what authority does he do this?" I replied, "Solely by his own." I tried to be as loyal to my priest as I could by explaining that he wished to finish the sacrificial side of the service, and to treat the last part as thanksgiving, etc., but I was bound to say that it was outside my province, as well as my wishes, that any priest should alter the rubrics *ad lib.*

And I may say that in the result the excellent work of a devoted priest was marred because his being detected in one bit of self-choosing bred distrust of all he taught. The people began to suspect that there might be other things he was teaching them without authority.

I look upon this effort to force authority by claiming a long-continued disobedience as one

[1] T. A. R. P. = Take Ablutions (in) { Right / Roman } Place.

of the most fatal things ever attempted. It would only coerce weak bishops, and I am sure does not impress God.

I distrust, beyond words, this spirit of disobedience and disorder. And if it is argued, "We only made our way in the past by disorder," I answer:—

(1) That you have every right to insist on what is commanded by the Church and Scripture.

(2) You have every right to use the Prayer Book to its fullest comprehensiveness.

But that even so, I think that we have gained less because of a certain defiant spirit of revolt which has crept in, than we should have done by a greater patience in the past. A quiet insistence on rights and duties honestly covered by the Prayer Book, with a recognition gradually gained of permitted extra services, would have taken longer to be effective, but might not have left the heritage of suspicion and antagonism which is still ours.

I still think this defiant and desperate spirit of "I mean to get my own way" is largely founded on ignorance of the fundamentals of the English position.

It works out as a sort of queer syllogism—

I don't want to go to Rome,

But if I am to stay I must be an (unlimited) Catholic,

Therefore I will make the Church of England (unlimitedly) Catholic.

"Whatever the Church of Rome does, I must be at liberty to do. If she has a cult of S. Joseph, then so must I"; and so you have the absurdity of hymns to S. Joseph beginning, "Dear father of Jesus."

So much of this defiance and disorder comes from non-recognition of the fact that our fundamental basis is *not* the same as Rome's. We qualify by the Scriptures, and they do not. It is no reproach to the Romans to say so. They are quite capable of defending their own point of view, and I expect they have far more respect for us if we have definite and thought-out reasons for differing from them, than if we play at imitating them, but shrink from taking the final step we ought to take if they are right. It isn't really the question of Orders that holds us back. We might easily have Orders and yet be heretical and schismatic. It all comes down to whether the infallible position of the Pope and his claim to unlimited jurisdiction are scriptural.

If I could, I would try and persuade those who defy their bishops and Prayer Book alike

to think out their basis again. They won't listen to me, I expect, because (1) they think me wrong, and (2) I am getting old and therefore old-fashioned; I have to appeal outside the law-breakers to that vastly wider audience who want to know the truth, and are not afraid of soberness, discipline, and sound history.

I ask again: Is there any sound basis for the English Church except what I have tried to lay down? Is it not a sound and sane basis? Can you not be content on that basis to look to wider issues than those of a rather narrow ecclesiasticism, and to try to win not only some English Churchmen, but all English life? It does not mean that we abandon all hope of reunion with Rome. But we shall be far nearer reunion if we know exactly where we stand. Rome, I am sure, does not want reunion with a mere imitation of herself, which acknowledges neither her authority nor its own authorities, and seems simply to funk taking the logical step of submission.

And why I head this chapter with "hopefulness" is because I meet an increasing number of English Churchmen who are quite satisfied with our intellectual basis, and from that basis

are converting and strengthening souls in a very satisfactory and convincing way.

It is really quite amazing what can be done. I see here in Africa, with fresh eyes, what can be done by the English Communion — the thousands of native converts, well taught and well shepherded; the serious, manly type of Churchmanship in many a scattered dorp; the extraordinary stand for justice to the natives, taken up here by the Church as a whole, and by men like Bishop Furse in particular. Here are no little narrow ecclesiastical affairs, but the crux of a whole nation's life and future; and I maintain unflinchingly that of all the influences which have made for the uplift of the native in South Africa the work of the English Church comes first, and easily first. The natives know it themselves. Two months ago we had a Native Conference, representative of South Africa from the Cape to the Zambesi. It was a conference on the possible means of uplifting the whole of native life. They came to me naturally and spontaneously to ask me to open the Conference. I was the only white man there, and I couldn't even speak their language. They didn't come to me personally, but because every native knows that when it is a question of uplifting the native they can come

with confidence to the English Church—the Church of the Province of South Africa. I knew then that the English Church is not spent. She can still uphold the twin banners of real authority and real freedom. She still carries a light for the peoples, when it is not obscured by theological and ecclesiastical animus, or dimmed by the faithlessness of her own people.

If we believe in our own basis; if we can lift up our eyes to the wide horizons of Truth and Goodness and Love; if we can work on quietly, slowly, soberly, we have yet a message to the world than which none is greater.

God will give us reunion when He sees fit, but till then we need not be ashamed of what is, in sober reality, a goodly heritage.

CHAPTER V

The Fundamentals Behind

A FRIEND to whom I read some of my manuscript made the criticism that I was arguing about the bases of the Church and of the English Church, but was omitting the fundamentals, the basic doctrines without which all discussion of the Church is moonshine.

I had omitted these on purpose because I had tried to indicate the outlines of these great arguments in a previous book, *Have you understood Christianity?* But I have thought more about them since, and would like to restate what line I think we should take in putting before ordinary men the great doctrines of God and Christ.

I think such presentment must be done on two planes. You need the work of deep and serious thinkers whose work must inevitably be long and difficult. But you also need the rough common-sense arguments which appeal to the unphilosophical.

When I read Bishop Gore's book *Belief in God,* my feeling was that the man in the street

won't understand it. The march of thought from Heracleitus to Hegel or from Democritus to Macdougal involves many acute and delicate discriminations and distinctions, and the average man is rather lost. Subjective and objective: nominalism and realism: arguments ontological and teleological—all these terms involve some serious and connected thinking. And I do not think the average stockbroker, clerk, or boiler-maker has had time or opportunity for such thinking. We need therefore some rough reasoning for rough minds, and I would put forward the following:—

(1) We believe in God because the mind of man is so constituted that a belief in God, or something very like Him, is natural and instinctive. You can sophisticate or argue God out of your mind, but, speaking broadly and largely, the ordinary person does believe by some inner necessity. It is just as natural to believe in God as it is to believe in goodness or truth or honour. We cannot prove any of these beliefs by logic, although the philosophic arguments called teleological, ontological, cosmological, do all help in that direction.

Also the testimony of the mystics, although it cannot convince any one who is not a mystic, is yet a witness of important range and scale.

It is also true that it seems reasonable that an intelligible world should have been made by Intelligence: and that conscience does point to a judgement and a Judge; but in the long run we appeal to a general instinct for God just as we appeal in sport to a general instinct for fairness, or in conduct to a general instinct for justice and right. We cannot prove God. But I should like to point out that if the general instinct for God is wrong, then the conclusion is that we cannot trust human perception at all. We are agnostic not about God only, but about ourselves. We can be certain of nothing. Those who despair of ever knowing God must be equally uncertain of ever knowing anything except immediate sensation, and even that may be a dream.

We have to face the bold dilemma. Do I believe in the general instincts and perceptions of mankind or do I not? One has to decide: and for myself, I do.

But somebody may say, "We check our subjects by experiments and research. For instance, we feel that men are mortal, but we also examine history and find it is so. But with God we never do see Him, we cannot check Him; it is therefore all uncertain."

That seems to me a most uneducated state-

ment. It is quite true that in abstract sciences like mathematics (granted the sanity and reality of the mathematician and the general truth and coherence of the subjects of mathematical experiment) you can get solutions to problems which admit of no contradiction. But the higher and less abstract you get in your subject the more difficult the proof. Prove honour, patriotism, beauty, excellence, if you can. I should love to see my objector standing in front of an audience of greedy profiteers trying to prove to them that honour was greater than profit.

I agree with him that it is: but his arguments will fail unless he can get them to *see*: and therefore I maintain that the "proof" of God's existence is just the same as the "proof" of honour or beauty. If you believe in honour and beauty, and surround yourself with honourable and beautiful people and things, you become entirely convinced that they are real. The profiteers seem to you only a beastly fantasy compared with the felt reality of honour and beauty. So with God. If you believe in Him and depend on Him and pray to Him and surround yourself with Him, He becomes the sole and ultimate Reality, in comparison with whom all apart from Him is shadow and un-

reality. But the final proof is the responsibility not of the preacher of God, but of each individual who attempts the God-adventure. Experiment with God and you find the proof in yourself.

(2) But even if we agree to trust our intuitions and perceptions of God, it by no means disposes of the terrific question of His character.

The whole of the Old Testament is a record of the ever-changing estimation of the character of God. How ridiculous it is to think that the character of God in the Old Testament is equally estimatable or equally rightly estimated there? The picture of the Sistine Madonna remains the same, but the estimation of it in the sight of John Brown varies all his life and according to his training. It looks different to him at thirty from what it did at twenty, and again different at sixty from what it did when he was thirty. Moreover, if he is an artist engaged in the study and expression of beauty it will look very different to him from what it would do if he was simply a grocer, and the sort of grocer whose interests are bounded by canned goods and his bank balance.

So in the Old Testament, the real character of God is unchangeable—He is Love; but they

saw Him according to their level of spiritual education. Abraham saw Him as El the Strong One, but also as a covenanted Friend. In the time of the Judges He was the patriotic God Who would always stand by Israel. To Jehu He was the Captain-God of orthodoxy. To the Prophets He was the Righteous One; to the writers of Leviticus, the great Ecclesiastic. He is never revealed in full—and the revelations often mangled in translation—in the minds of those who came before Christ. It is not till Jesus, the Master Artist, the true expresser of God, that you find God fully revealed by Jesus and in Jesus.

You can say that God is vindicated and expressed in Jesus: or you can say simply "Jesus expresses God."

But if you want to put it in a more philosophic way, you could say that whatever the mind and intuition of man perceives to be ultimately and absolutely excellent, then this is God at work expressing Himself.

I wish this question could be universally asked, and universally thus answered:—

What is the relation between excellence (i.e. truth, beauty, goodness, love, wisdom, strength) and God?

Answer. The relation is one of identity.

Even now, alas and alas, this truth is unknown. God is the great Policeman, the great Orthodox Ecclesiastic; He "approves of" truth, goodness, etc., but that He *is* these excellencies (and more than we can see), and that they are He, is largely unknown.

No wonder men won't worship the great Policeman or the great Ecclesiastic; I wouldn't. No wonder their service of Him is a more or less bored slavery. But who can help worshipping truth and love and goodness; and yet they are He, and He is they.

Thus you bring God out of the sky into human life: by the Incarnation fully and primarily; but also you keep meeting God everywhere—in the sunrise and the sunset; in the harmonies of the symphony; in the kindness of man to man; in sweet family affection, you stumble upon God. He is what the artist tries to express in form and colour, or the musician in harmony, or the scientist in truth, or the historian in fidelity and proportion—try, and despair of success because He is too great to be wholly expressed; and yet their attempts, though partial failures, keep the whole world sweet.

This overmastering truth, in spite of the Brownings, the Francis Thompsons, and many

others, is still a secret. Men do not know how lovable God is. They do not love Him, because they do not perceive His lovableness.

And then with Jesus.

Are we to say, "You must believe Him to be God made Man because the Church says so?"

I suppose we must say so to babes. But we must be frank and open with grown-up people. The story and claims of Jesus claim belief because they are true. As a historical fact He came down. He said and did what the Gospels say. It all bears investigation. But He did not come into a blank, unprepared world; you must study His antecedents: the movements and longings of the world which made this advent be the satisfaction of a psychological need; the whole history of the Jews; their longing for a Deliverer; their attempts to find God, and their pathetic failure to find Him. And you must add the consequences of His coming as well as the antecedents. How those who accepted Him and His salvation were men transformed; how they *did* find God and peace and power; how they altered and captured the world; how even to-day real and essential Christians have a secret, a look, a character, a peacefulness, which make themselves abso-

lutely certain and secure, and influence history and humanity far more than any other influence — and that even after 2,000 years of experiment and failure and success.

Who is He? What is the truth of the Personality of this unique One? Is He only a Man? It doesn't look like it. Is He a Prophet? Yea, more than a prophet, for He is Lord of the Prophets. Is He a demi-God? If so, how is it that He lifts His redeemed far beyond His own demi-Godhood into the very heart and life of the Father Almighty?

He that lifts mankind into Himself, and in so doing lifts them right into the heart and being of God, must be God Himself. For any one with any real experience of Jesus and His salvation it is impossible to place Him anywhere lower than God. I still believe that if, with our Bible before us, we ask the old question, "Where shall we place Him?" we shall come to the old conclusion, after weighing all the facts of Him—antecedent, contemporaneous, and subsequent—that we can place Him nowhere else than where Christendom places Him—God of God, Light of Light, very God of very God.

And when you have so done, then you can

proceed to build up your doctrines of the Church, the English Church: conversion; Sacraments; the Christian life of Godlikeness in and through Christ. With this programme you can face the English people and win.

Conclusion

MY object in writing has been to state certain conclusions which I have come to see and to believe true.

After a great deal of ignorance, bitter ignorance, and doubt of mind I have found in the twin bases of authority a great mental peace, and long to pass it on. I don't want others to go through the anguish of mind I experienced, nor to suffer from the weakness and ineffectiveness which always dogs those who don't know their own basic principles.

I have also seen, again and again, the mental and spiritual paralysis of those who are priests, and yet neither heartily Roman nor contentedly Church of England. They suffer, they grumble, they become defiant, reckless, and insubordinate, and then either join Rome in a flurry of ungentlemanly words and acts, or become leaders of a forlorn band of similar spirits who have no clear and compelling message for the world, but sink into a morass of querulous criticism of the Church of England and all its ways. Every foolish utterance of any individual bishop seems to them the last straw

which will break the back of their already groaning and strained faith in their own position. It is a horrid position, and it needn't be. I do want the new blood, the sort of man I loved and taught at Lincoln, to know where he stands at Ordination, so as to avoid these tremors, and I want the laity not to sniff at the Church of England just because they have never boldly explored her basis.

I am convinced that when that position is securely held we can issue forth and teach conversion and the Sacraments and the Christian life, boldly.

But in writing of my convictions I may seem to have written strongly—perhaps too strongly. It is not possible for me to write hesitatingly on what I feel so strongly. I am convinced that a section of the Church is in real danger of swamping the boat. After seventy years of unjust persecution they have won a position: and their very success involves the danger that they may press their principles beyond what reason and history justify. And then some of them go to Rome and leave behind wounded congregations who trusted them, who never would have been in that perplexity if both their priests and themselves had lived on a thought-out basis of adhesion to the English Church.

Although I believe the Catholic Church is a bigger thing than the Church of England, yet I am jealous for the honour of the Church of England. She is the Mother of great souls, and she has a great future. She ought not to be so maltreated by her own sons. So I write strongly because I cannot help it: and I use the personal pronoun for the same reason; it is not dictatorial, but it is more vivid than the third person. And of course I have left out all details. I merely wish to affirm principles. And if in so doing I have unnecessarily hurt any honest man's feelings I am sorry, and ask to be forgiven.

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